

# THE CHURCHMAN'S MAGAZINE.

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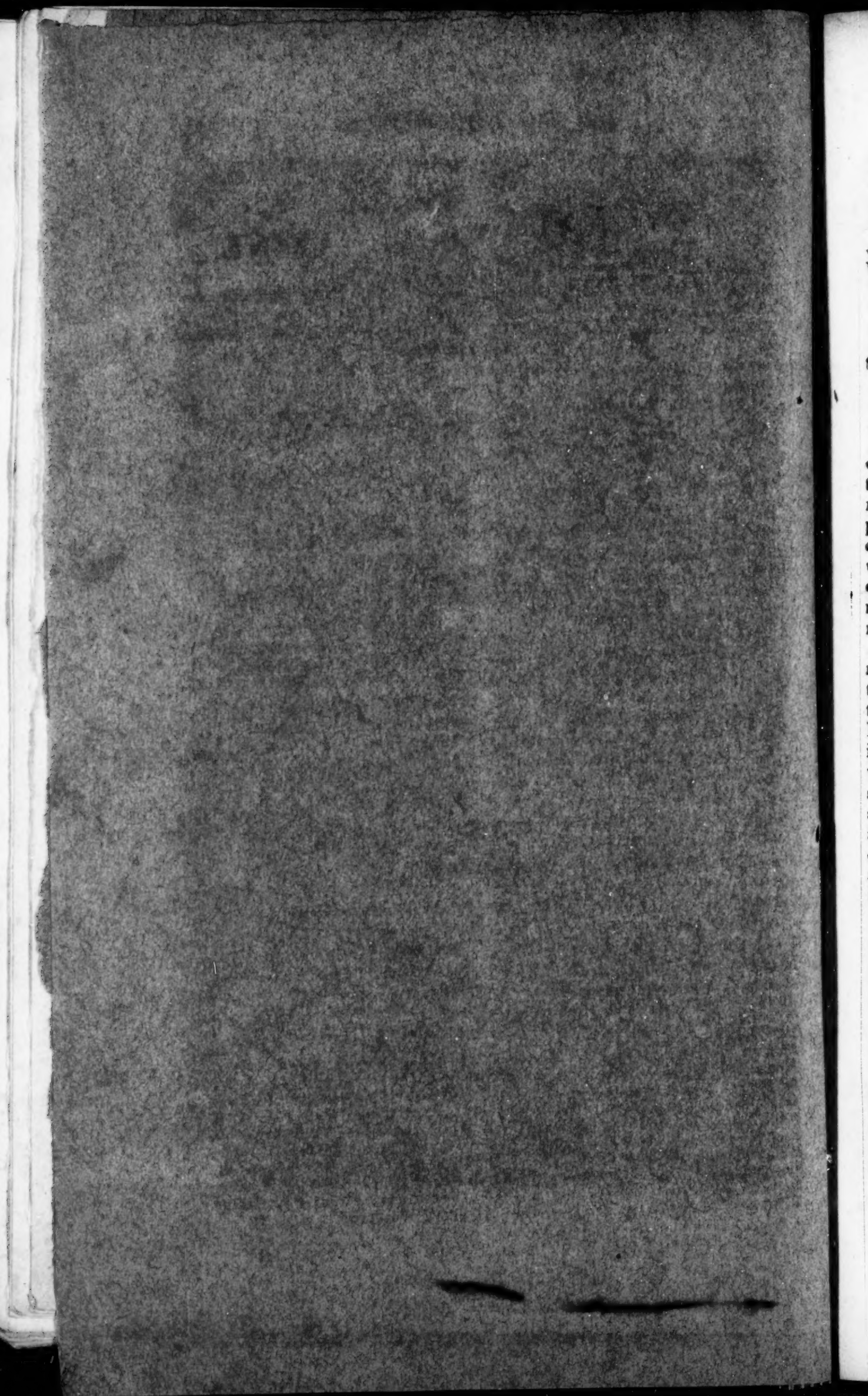
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VOL. IV.]

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For the Churchman's Magazine.

SCIENCE *the handmaid of* RELIGION.

(Continued from page 134.)

IN a matter of such high antiquity, as the first germ of the Arts, to particularize with any satisfactory evidence is difficult, if not impossible. In the concise account of those times, given by Moses, very little of this nature is to be expected: So that we are left almost entirely to reasoning from the nature of the case.

The materials about which the manual arts are employed, or which they use, as instruments of operation, are Fire, Air, Water, and Earth, together with all the solids it affords; as stones, metals, and vegetables. A few remarks will serve to evince, that we have reason to believe the qualities, powers, and effects of these one upon another, were originally made known to man; either by an instinctive impression, or communicated to his understanding, by the Creator.—Some share of this kind of knowledge, to serve as the foundation of the Arts, seems indispensable; or our species would have fallen short of the humble insect which we trample in the dirt.

Fire, air, and water, those powerful agents in nature, are now in familiar use; are made to labor for our comfort and accommodation. Every instant are we reaping the benefit of their services. Rarely,

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perhaps, do any inquire, or think of examining, how their powers came to be known. The use of air in respiration was indeed learned by necessity, resulting from the constitution of the animal frame. It is every where present, and forced upon our observation, whether we will, or no. An observant being, like man, could not well miss of seeing the various purposes it might serve, when put in motion; either by the course of nature, or by some little art. How it might propel his bark upon the water; or increase the intensity of heat in the fire.—Many of the same remarks will apply to the element of water. Its abundance and frequency expose it to constant observation. Its power to cleanse the body and other substances from defilement, may well enough have been learned by experience. It is also highly probable that men learned, in the same way, to transport themselves and their effects on its surface. And one would think they might also have found out the use of its gravity in propelling machinery, much sooner than they did. But however this may seem to us, who are daily noticing its power, in such a multitude of ways, it is certain it was not so used, until within a very few centuries of the present time. The brute appears instinctively to understand its power to allay thirst. Shall it then be supposed, that the noblest creature on earth was less favored in a matter of this sort, than the meanest?—

Most certainly not. Hence we may well believe, that the first man was led to the cooling fountain by Divine suggestion.

But whatever may be thought concerning the useful qualities of this element, what shall be said of those that are destructive? Was man left to learn these at the hazard of life? This would hardly accord with the wisdom and goodness of the Creator. It is here worthy of remark, that all the inferior animals not made to frequent the water, have an instinctive dread of that element. This may be seen by trying their young, before they can have experienced any of its effects. Equally remarkable is the opposite instinct in aquatic animals; as is familiarly known, in the case of ducklings hatched by the dung-hill fowl. But nothing of such a dread is seen in the young child. He fears no danger, until experience has warned him of it; or instruction has cautioned him to avoid his destruction. Hence it is reasonable to conclude, that something must have been given the human species, in lieu of instinct; something equally efficacious; but better adapted to their rational nature. And this must have been explicit information, that reason could appreciate and understand, when occasion should require.

But there is another element, that of fire, concerning which we have stronger arguments for believing there was an immediate divine communication. It is not found to exist in sufficient quantities, to have its effects perceived without art and contrivance. How then, was even its existence to be known? True it is, there are a few volcanoes, and now and then a burning spring; from whence its genial warmth and power of communica-

tion to combustible matter, might have been perceived. But to suppose the species left without any knowledge of a thing so conducive to their comfort; until by some accident they should have stumbled upon it, is making an improbable supposition. The want of that covering which other creatures have received from the goodness of the Creator, seems to require an acquaintance with this element, in order that equal justice might be rendered to all; or rather that the higher grade might not be in a worse condition than the lower.

With more appearance of probability, it may be urged, that the electric shock from the atmosphere may have given the hint, by communicating flame to some highly combustible materials. But to this, it may well be objected, that in the beginning of the world, and of human society, such a quantity of combustibles as would be wanted for the supposed effect, is not very probable: And if it should follow, it would be more likely to be avoided, as an object of terror, than sought for its comfort and convenience.

I can think of but one way more, in which the important discovery can be conjectured to have been made; and that is by friction. But here it should be remembered, that without a collection of highly combustible matter, prepared for the purpose, no sensible quantity could have been procured; no more than just to excite an evanescent surprise, or curiosity. And without a previous knowledge of the fact, no one would imagine it would communicate itself, or continue longer than the momentary flash. But to suppose such previous knowledge would be conceding the point contended for, that it must



have come from immediate Divine inspiration ; or at least, in some way or another, the discovery wanted had been already made. For the communication of flame from one substance to another, and thus to continue, and increase its quantity, at pleasure, is the *desideratum* supposed to be sought. Now by the present supposition, experience is set aside. Hence, without information in some other way, no one would expect the supposed consequence to follow. Expecting no such consequence, he would make no preparation that it might follow. And thus we are brought back to the same conclusion as before, the need, and therefore the high probability, of an immediate communication from the bountiful Creator.

In the present state of natural science, it seems to be a most simple and obvious affair. But it should be remembered that in things of this nature, there is no arguing *a priori*. Experience is the only guide. We can predict, in no one instance, what will be the effect of one portion of matter upon another ; what the consequence of any combination of circumstances, in a given manner, until they have been tried. Nothing in science is more completely settled than this position. With all the improvements which so many ages have added to the stock of knowledge, aided by the numerous instruments, invented for eliciting the laws of nature, we are still children, and can learn nothing new, in this case, but from the unerring voice of experiment. The analogy of similar combinations and circumstances may sometimes lead us to expect similar results ; and experience may prove these expectations to be well founded. At the same time, they have often

proved fallacious ; and are therefore not to be trusted, until they are brought to the universal touchstone, experiment. The utmost sagacity can do no more, than attentively observe, and faithfully record facts ; and from them draw the proper consequence. Thus it is, that all the important discoveries in regard to the laws of nature, so far as their history is known, owe their origin to accident : or at most, they were made, when the discoverer was in pursuit of some object, perhaps not at all connected with the actual result, obtained by the experiment. As a remarkable example of this, may be cited the effects of Gunpowder ; which it is agreed were discovered by mixing the ingredients for some medical purpose, without any suspicion of their explosive power. But an accidental spark of fire showed what effects it might produce. Such being the case with all the discoveries we know any thing about, we have reason to believe all others were made in the same way. And consequently, if the element of fire was of human discovery, it was probably not made until after the lapse of many ages ; during which the condition of men must have been comfortless indeed.

This hypothesis of an original Divine communication of knowledge to the human race, concerning the existence of fire, is corroborated by considering that no tribe of men has yet been found, however rude, however slight their knowledge of the powers of nature, without the use of fire. The inhabitants of the torrid zone, amid the burning sands of Africa, who want it not for genial warmth, use it for various other purposes. The *Esquimaux*, and the *Patagonians*,

in the frozen regions of the North, and the South, are preserved in existence by its power. And the Pacific Islanders, secluded from all the rest of the world until within a few years since, were found enjoying its benefits. The fact then seems to be, a knowledge of it at first came from the Creator; and being once known, its utility prevented its being lost. It was accordingly carried every where, with the various migrations of men.

The difficulties attendant upon every supposition of a human discovery, in this case, probably gave rise to the fable of Prometheus. The Greeks, those ingenious fabulists, or perhaps we should rather say, improvers of Egyptian and Chaldean fictions, saw the insurmountable objections that would oppose every supposition they could devise; and therefore assigned it a celestial origin. In substance they were not far from the truth; however absurd the expedient of sending a crafty rogue, to steal the precious commodity from the chariot of the Sun. The strangeness of the manner indicates the difficulties with which they felt themselves pressed, in accounting for the discovery. And thus it tends to confirm the position here maintained, that it came from Heaven, by immediate inspiration, as soon as man was formed.

But supposing this element to be discovered, either by immediate inspiration, or human sagacity, we have not yet done with the subject. For how came its various effects to be known? We every day witness these, in almost endless shapes; and give ourselves no trouble to inquire how it has come to pass. This indifference is for the most part, perhaps, well enough. Yet it is certainly a subject of inquiry,

not destitute of interest and utility. As soon as known, its destructive power, as well as its genial warmth, to moderate the rigours of climate, must be manifest. From its dissolving and quite dissipating many solid substances, it might be concluded that a more moderate degree of it would soften the texture, and weaken the tenacity of like bodies; and thereby render them more easy to masticate, or more palatable for food. Or if this should be thought too great a stretch of analogical reasoning, for new created man to have attained, accident may soon enough have brought such a fact to light. And when once known, it would lead to all the various ways, in which fire is used in our cookery. But what are we to think of its softening the metals, especially iron, that they might be wrought into any shape wanted? Is a knowledge of this power the fruit of observation alone? or did it come from a higher and more certain source? When we consider that the art of working in metals was certainly understood in the very first ages of the world, unbiassed reason will pronounce that this knowledge came immediately from God.

Again it should be remarked that none of the metals, except gold, are now to be found pure, unless very rarely, and that in small quantities. And in order that they may become known in a useful shape, they must be smelted from their ores, by the action of fire. This, with all the skill, and all the machinery of modern times, is still a difficult and critical operation. This is known to be the case with iron more than with any other. The ferruginous matter yields not to the action of fire, without a strong current of air, as is well ascertain-



ed by mineralogists. The truth probably is, that one of the component parts of the air goes into composition with the ore, and actually constitutes a part of the solid iron. Hence the necessity of so much air in the operation. So that without some art now unknown, the bellows, or the air furnace, must have been invented, before iron could be made. The other metals may have been discovered by building large fires, on ground impregnated with their ores. But not so iron; since it smelts not by any intensity of heat that art can contrive. It should be again remarked, that in matters of this sort, there is no reasoning *a priori*. What no one had ever seen, without previous information, no one would expect; and consequently means would not be used to bring it about. Unless then it should be supposed that iron, as well as all the other metals, was found pure, on the surface of the earth, in the first ages of the world, it is extremely difficult to conceive how it should be known. How could men have learned to smelt it from the ore, without Divine instruction? And indeed, when we consider that it may have been thus found, we should rather incline to adopt the supposition that so it was. The concise hint given by Moses, rather seems to corroborate this notion. Tubal-Cain was an instructor of all that wrought in iron and brass: which implies only that he was the inventor of some useful method, or methods, of shaping these metals into proper utensils. Hence they must certainly have been some time known; which will carry us back quite to the creation. Thus have we reason to believe, that the metals were created pure in sufficient abund-

ance; or that the Creator, in his goodness, showed men how to smelt them from their ores.

There is one consideration that seems to oppose this conclusion. If a knowledge of the metals was thus absolutely primitive and original, how has it come to pass, that they are now unknown among many rude tribes of men; as on this continent, and in the interior parts of Africa? This may be accounted for by recollecting the scarcity of the ores in some regions of the world, and the difficulty of smelting them when found. Hence some tribes, in their distant migrations, laid aside the art, for want of the means to carry it on; through want of materials, or want of implements, or both. And thus in time it was utterly forgotten. If this reasoning be correct, the savage state is a state of degeneracy; contrary to the favorite doctrine of many, who have written on the rise of human society. By them the savage is taken to be the primitive state; out of which, by human means alone, have sprung all the refinements of civil life; all the comforts and conveniences we enjoy.

(To be continued.)

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For the Churchman's Magazine.

ROMANS v. 11.

*And not only so, but we also joy in God, through our Lord Jesus Christ; by whom we have now received the atonement.*

ALL the former part of this Epistle to the Romans is taken up in illustrating and establishing the peculiar doctrines of the Gospel, that

are to be learned only by Divine revelation : such as the original corruption and depravity of man, his consequent need of a Saviour ; the mission, character and offices of that Saviour ; with its fruits and consequences ; the justification and salvation of sinful man. And among these peculiar doctrines, that of the Atonement holds a conspicuous place. This is consequently a point often touched upon and alluded to ; and more particularly so in this fifth chapter, it is handled in a great variety of views. But however important may be this doctrine, and however certainly revealed, yet there is some diversity of opinion on the subject among Christians ; especially as it respects its fruits and consequences ; or the extent of the mediatorial purchase : while some, who profess to believe in the Gospel, deny that it teaches any such doctrine as an atonement. It may therefore be useful

First, to illustrate the Scripture account of this doctrine.

Secondly, answer objections, which have sometimes induced men to reject the doctrine.

Thirdly, I shall conclude with some general reflections.

The word *Atonement* signifies, in ordinary language, a satisfaction for some crime, or a reparation for some injury. And in the Gospel, it is of course to be understood of that satisfaction, which the Mediator made for the sins of the world, by his death and sufferings. As such satisfaction delivers the being for whom it is made from some punishment, it is very often termed a ransom, or purchase. And although we do not find the word *Atonement* used in any other place through the whole New Testament, save in the text ; yet the thing signified is very often insisted on, and largely dis-

cussed. All the sacrifices and slaughter of various animals, under the Mosaic law, were so many types and figures of the efficacious atonement by Jesus Christ : they were *shadows of good things to come*, in the language of the Apostle. They are often in the Old Testament called an *atonement* for sin ; which it is manifest they could not be in themselves ; but only by reference to a richer sacrifice of the Lamb of God. In the New Testament we are often told that we are *ransomed by his blood* ; that we are *bought with a price*, no less than the precious blood of the Son of God ; that *through him only we have remission of sins*. And this point makes up the whole subject of the chapter, in which the text is found. Here we are told, that *when we were yet without strength, in due time Christ died for the ungodly*. And that God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. And this same Apostle elsewhere says, that he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These and numerous such like expressions in Scripture, seem irresistibly to prove that our Lord's sufferings and death operated as a real atonement, or satisfaction for the sins of men. That the honour of God's law is thereby satisfied, and he may consistently pardon the sinner, and accept him to favour. The wisdom and goodness of God devised, and carried into execution this plan, to reconcile together



his justice and mercy, in the salvation of sinners.

A great deal of the New Testament would be unintelligible, without concluding this doctrine to be founded in the Bible. It is a truth, which seems to be intimately interwoven with the whole drift of Scripture; it is constantly alluded to, as a great part of our Lord's commission into the world; *to make his soul a sacrifice for sin*; and to ransom the captives under the dominion of sin; or in phrases that amount to the same: so that we must do great and unjustifiable violence to the meaning of the plainest words, or we cannot avoid allowing the atonement to be a Scripture doctrine. It moreover follows of necessity, if what the Scriptures teach of the depravity and corruption of man be true, or none could be saved. Man having broken God's law, and thereby lost the divine image of rectitude and holiness; and being thus prone to commit all iniquity with greediness, could himself make no atonement or satisfaction to that God, who requires absolute purity. Of course he must for ever have remained under condemnation. He was literally without strength to help himself. His past iniquities unatoned for, and continually committing others, by the depravity of his nature; plunging himself deeper and deeper into the disfavour of God.

In this hopeless situation he must have for ever remained, had not the goodness of God interposed, by the atonement of Jesus Christ: who being the eternal Son of God, assumed a human shape, came into the world, and suffered in man's stead, the penalty required by divine justice. With this God is satisfied, and accepts to favour, and

pardons his sinful creatures. Without this substitute, to suffer in man's stead, none of the human race, after the fall, could have been saved. To this mediation are we to look, as to our ark of safety; nor expect the favour of God in any other way. This appears to be the sum and substance of the doctrine as revealed in Scripture.

And here it may be asked, who are to be benefited by this ransom, the whole human race, every individual, or only a select number? Let the Apostle answer this inquiry, as he seems to have done within a few verses of the text—*Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord.* We cannot read these passages, without seeing that the effects, or fruits of the atonement, are to be as extensive as man's first transgression. Did that involve all mankind in condemnation? so does the atonement comprehend all the race; for *the free gift came upon all men.* Words cannot express the matter clearer, and more certainly, than the Apostle has done; that the fruits of Christ's atoning sacrifice are to be extended to all: All are to be partakers in the free gift and mercy of God through Christ.

Hence another question may arise; are all then to be saved? It does not certainly follow that they are: for it should be remembered that the atoning sacrifice of Christ

is a free gift. Its fruits are not forced upon us, whether we accept them or not. We are free agents, and may refuse them; and consequently forfeit our right and title to the ransom. Men may be ransomed from a temporal captivity and bondage; the price actually paid down; and yet they may refuse to accept of the favour; either from enmity to their benefactor, or from a disrelish to their native country; whither they wish not to return. Just so, many men do by the offers of the Gospel. They love not God, nor his government; and consequently do not wish to return from the bondage of sin to the liberty of becoming sons of God, and heirs of promise. They have no relish for Heaven and heavenly things; and therefore will not accept of the ransom, and return home to Heaven. God nevertheless manifests his impartial justice, and unbounded mercy, in offering them the ransom. He stands clear when he is judged. Though men are sinners, yet God is righteous. The doctrines of the atonement understood in this sense, with such fruits and consequences as have been stated, is a plain subject, attended with no difficulty. There have been however objections raised, which have induced some to renounce it altogether. These I shall proceed to consider as proposed.

1. To lay the punishment on the innocent, in order to let the guilty go free, is an act of cruelty and injustice, not to be believed of God. But this is what the doctrine of the *atonement* supposes; a doctrine consequently that is inadmissible; and some other meaning must be affixed to those passages, on which it is supposed to be founded. Such is the objection of some

men. And most true indeed, if the innocent being were compelled to suffer instead of the guilty, it were a high injustice. But what if that innocent being undertakes the punishment voluntarily, out of compassion to the guilty? Does not this alter quite the case? The common sense of all mankind will agree that it does. And what says the Saviour to this point? As the Apostle to the Hebrews applies the words of the Psalmist, he says, *Lo I come to do thy will, O God; yea, I am content to do it.* If the Saviour was willing to undertake, and God to accept of such a satisfaction, where is the wrong? Similar transactions take place among men, without a thought of injustice. For high crimes and misdemeanors, human laws indeed make no composition; and accept of nothing but the punishment of the offender. But in cases of less moment, they accept of fines, and various modes of composition, as a satisfaction to the law. Substitutes are always accepted, and held responsible for the defaults of those whom they represent. And although these transactions may not be precisely of the same nature with the *atonement* of the Gospel, yet are they sufficiently similar, to explain the conceptions which men form on such subjects, and show that there is no injustice in one's suffering for another, provided it be voluntary.

2. But secondly, granting that this difficulty on the score of injustice were fairly removed; it is objected again, what real satisfaction, what atonement can the punishment of the innocent make for the crime of the guilty? Is it not in itself a nugatory, vain and absurd thing? Is it not quite unworthy the wisdom of God to per-



mit ; and much more to plan and execute ? All this objection might perhaps be satisfactorily removed by one consideration, that if God saw fit to accept of such a satisfaction, we ought to suppose he had abundant reason to do so ; although we may not see it ; not being infinite in knowledge as he is ; while at the same time, our finite understandings are capable of suggesting a number of considerations, which may serve to illustrate the reasons, on which God should determine to accept of an atonement by a substitute. His own eternal perfection of goodness, mercy and compassion towards his creatures, the workmanship of his hands, involved in misery and ruin by their own folly and ingratitude, might induce him to this scheme of salvation for fallen man. It was an act of transcendent mercy, worthy the goodness of God. It exalts his glorious perfections of mercy and kindness, in the view of all his intelligent creatures, far above what they could have conceived. Angels stood astonished, and earnestly desired to look into these things ; and thus God's throne of mercy was more surely established.

And on the other hand, if it was a display of his mercy, so it was also of his justice ; that all might see and fear ; that all God's creatures might be convinced iniquity shall not go unpunished. Though man suffered not the penalty due to sin, yet his substitute, the only begotten and well beloved Son of God, suffered in his stead : and consequently, the example was still more striking and instructive. Such an exhibition of God's justice shows that his will is not to be slighted, nor his laws trampled under foot with impunity. *Justice and mercy could thus meet together, in the same*

dispensation ; and God's government stand secure in the salvation of sinners. While unbounded mercy was displayed, there was also a manifestation of the heinous nature, demerit and desert of sin. And thus God *might be just, and yet justify him that believeth in Jesus.* Leaving then these objections, and all others that may have been made, to be removed by their inconclusiveness, we will go on,

3. To the third and last head ; some reflections on the subject. The doctrine which has been considered is known to us only by divine revelation. It consequently becomes us to proceed in our inquiries concerning it with great modesty and caution. It should be our principal business to collect the sense of Scripture on the subject, from the whole taken together, and acquiesce in the wisdom of God, without attempting too minutely to prosecute all the consequences the doctrine may seem to involve. Want of duly observing this caution has often involved the subject in mystery, doubt, and consequent objection. Other doctrines have been deduced from it, either absurd in themselves, or prejudicial to the order of God's government. The purchase, or ransom, has been represented so absolute in its nature, that all to whom it is to be applied must infallibly be saved ; and consequently that on the one hand, God never designed to save more than a small portion of mankind ; or on the other that all are to be saved. The first of these doctrines makes God unjust and partial. And both of them, by representing our exertions as matters of no consequence, discourage and lessen men's care and caution, in pursuit of piety and holiness of life. Whereas the atonement rightly under-

stood, as a dispensation of grace and favour in God, designed to help our infirmities, if we will labour to help ourselves, is the highest encouragement to our own exertions.

Wherefore secondly, it becomes us not only to acquiesce in the wisdom of God; but to rejoice in his goodness. *And not only so, but we also joy in God*, says the Apostle. We ought to joy and rejoice that he hath contrived, made known, and executed such a glorious plan, to exalt us from sin and misery to a future eternal world of joy, in his presence above. Our hearts should overflow with gratitude and love; since *he has thus loved us, and given himself for us*. So much his mercy transcends our defects, that do our utmost, we must fall infinitely short of what is due.

Thirdly, since we may not expect the rich benefits of atoning mercy, without complying with the terms on which they are suspended, diligent, sincere and willing obedience to God's commands; let this consideration animate our endeavours, and engage every faculty of our souls in God's service. We should reflect how ungrateful it would be to turn our backs upon such goodness, and not earnestly strive to be partakers in the promises. Let us then be ever looking forward unto the glory that shall be hereafter revealed in us; and labour to conduct worthy of those who are candidates for an eternity of joy in the presence of God. Let us ever carry in our minds the exaltation that is promised through the atonement; from what misery and ruin, to what joy and rejoicing our divine Lord has invited the human race, and faithfully follow his guidance. *Looking unto Jesus, the author and finisher of our faith*, let us ever press for-

ward towards the mark for the prize of the high calling of God; until we all appear in Heaven, among the saints in light. Leaning on his arm who is mighty to save, may we go on from strength, until we are fit to enjoy an endless blessedness at God's right hand.

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For the Churchman's Magazine.

*The Doctrine of Transubstantiation and that of the Trinity contrasted.*

THE Roman Catholics are observed of late to be more active than heretofore, in extending their influence in this country. Through the medium of the press, they are disseminating their peculiar views of Christianity, with no little industry. Of this no one has a right to complain, since all enjoy the like privilege. At the same time, it becomes Protestants of all denominations to be on the alert, and ready to meet them wherever they may make their assaults. And among other points of attack, they are asking, since you admit the mysterious doctrine of the Trinity, why not that of Transubstantiation? Do not both stand upon the same foundation, the word of God? When St. John says, *The word was God—The same was in the beginning with God*; and again, *There are three that bear record in Heaven, the Father, the Son, and the Holy Ghost; and these three are one*; you admit these words in their plain and obvious meaning. Why then do you go about to explain away into figure, and we know not what, the more obvious words of our Saviour himself; *This is my body, and this is my blood*; and again, *Except ye eat the flesh of the*



*Son of Man, and drink his blood, ye have no life in you?* Thus are they making a joint issue with the Unitarians of the present day, against the *orthodox Protestants*. Now since the challenge is thus fairly thrown out, let it as fairly be taken up, by proceeding to point out the distinguishing difference in the two cases; a difference that warrants the *Protestant* in receiving the one doctrine, and rejecting the other.

In order then to a clear understanding of the subject, what is meant by a mystery should be defined. And it is a good rule concerning definitions, that they unfold what the thing defined is like, and wherein it differs from some other thing; i. e. it should tell what it is, and what it is not. A mystery then is something above or beyond the reports of our senses, and the conclusions and comprehension of our reason; but not contradictory to either. Here to avoid misapprehension of the meaning of words, further explanation is necessary, of what is meant by the phrase, contradictory to reason, and the reports of sense. When a proposition is seen, either intuitively, or by necessary consequence, to be the reverse of another, both cannot be true: for truth is every where consistent with itself. One truth cannot contradict another. When therefore we come to two results, the one of which is the reverse of the other, it is a contradiction of reason to affirm that both are true. So again of the senses, to affirm the reverse of what they unitedly and constantly report, is contradicting them. God created man, and gave him the faculty of reason, by which, to such extent as seemed good to his wisdom, he is capable of dis-

cussing the relations and connexions of things; and deducing his conclusions. Had he then in his written word required the belief of what should contradict these conclusions, he would have pulled down with one hand, what he built up with the other; he would have rendered his gift of reason nugatory and vain; a thing not to be believed of a wise God. And in regard to our bodily senses, they were given to present notice of material things, and to serve as guides to our conduct through the present state; consequently, to require our belief of what contradicts their reports, would be disturbing the order of nature; pulling to pieces his own handy-work; and therefore inadmissible into the faith of a reasonable being. If then revelation proposed for belief mysteries of this description, it would be objectionable; and the infidel would have reason to reject it, and to say that it cannot have come from a wise God.

But let mysteries be understood in the light that has been stated, and all objections disappear: for we meet with them on all subjects, to which we turn our attention, in material unorganized things, in vegetable and animal life, in ourselves, and in the great first cause, and last end of all things. The senses bring us acquainted with the colours and shapes of things, with the effects that one body produces upon another; but here they stop, leaving reason to draw her conclusions. And often is she at a dead stand. Often she proves a blind guide, incapable of proceeding further than the naked fact, where sense terminates. We see and know the effects of what we call Magnetism, Electricity, and Gravity. But who that knows any thing

about modern philosophy, supposes he can explain the manner, or form any conception of the mysterious power by which the effect is produced? Here then are mysteries in the material world, which we hesitate not to believe. From a dead, and as far as we can see, an unorganized seed, deposited in the earth, a living plant is evolved; and from the homogeneous yolk of an egg, by incubation, there comes forth a living animal. Yet what naturalist claims the merit of understanding and explaining these wonderful things? wonderful indeed, were it not for their commonness. When we look into ourselves, we find the limbs obeying the will; but what anatomist ever pretended to explain the manner how this takes place? yet disbelieve it if we can. Determine to walk, and all doubt must be removed. So numerous are the mysteries that every moment pass before us, without occasioning any scepticism. From these sublunary things, let any one attempt to rise, and comprehend eternity, and he will presently find he strives in vain: yet believe he must, in spite of all his efforts, that there can be no end to duration. Or let him attempt to explain infinity, or immensity in space, and he will find his fall much worse than that of *Icarus*, or Milton's *Satan*—

————— all unawares,  
Fluttering his pinions vain, plumb down  
he falls  
Ten thousand fathoms deep.—————

Foundered and lost in the abyss of thought, he must return, and conclude his labour vain; still believing there can be no bound to space. And when we turn our thoughts to the eternal fountain of all beings, we are instantly met with the home

question, *Who by searching can find out God unto perfection.* Yet all, save now and then an Atheist, firmly believe in his being. What wonder then there should be mysteries in revelation? Much greater would be the wonder, if there were none. So abundant as they are in every thing else, we must look for them here: so abundant, that without admitting them into our faith, we must sink into hopeless, universal scepticism; doubting our own existence, with every thing else. The whole of the matter is simply this, finite cannot fathom infinite: it is impossible in the nature of things. If we cannot brook to own this, we must be content to bear the poet's censure:—

"In pride, in reasoning pride, our error lies."

There is too much reason to believe that this, together with misconception of the meaning of words, is what makes some men revolt with terror from the mention of mysteries in religion. Understand the thing rightly, and no violence is offered to their favourite divinity, reason. For God may wisely, rightfully, and without prejudice to his established order of things, require our belief of what is *above* the reports of sense, and the conclusions of reason.

We are now then prepared to enter on the main point in hand, the contrasting of the two doctrines, the *Trinity* and *Transubstantiation*. The *Trinity* requires us to believe there are three persons in the eternal Godhead, called the *Father*, the *Son*, and the *Holy Ghost*; and that these three are *one God*. This is obviously a matter beyond the reports of sense; for *who hath seen God, at any time?* If it required us to believe that, in an arithmeti-



cal and numerical sense, *three* were *one*, and *one, three*, reason might well revolt, and desire to be excused. But no such matter. God in his word only states the fact, and leaves the manner of their existence where he finds it, unexplained; and no doubt unexplainable to a finite understanding. Like numerous other points in the manner of his being, his *eternity*, his *immensity*; in short, every thing wherein he is distinctively *infinite*. It is true that some Trinitarians have not rested satisfied with this simple statement of the fact; but have gone about to explain the manner, and have quickly shown that they had bewildered themselves in the abyss of infinity, far beyond the line of finite understandings. Yet this furnishes no real objection to the doctrine rightly understood. Let them come back to the point, from whence they attempted to fly without wings, and all is clear. Let them not put to sea without compass, or rudder, or sounding line of any length, and enjoy the firm shore of God's written word. Here reason is in no danger of shipwreck.

Now let us try the other doctrine of *Transubstantiation*, by the same test; and see if it will bear examination. It requires us to believe, in direct defiance of all our senses united, our *sight, taste, smell* and *touch*, that *bread* is *flesh*, and *wine* is *blood*: that by the words of consecration, the elements are converted into the real identical body and blood of Jesus Christ, who once lived and conversed among men. This is a case, in which the senses can take cognizance, and interpose their authority. This they do, declaring a flagrant wrong done to their reports; such a wrong as a wise God cannot

have authorized. It is a mystery not embraced in the definition that has been given, and therefore not to be received.

To say that it is a miracle is a mere put-off, of high-sounding words, and imposing names. If it be one, it is such a one as is contrary to all others recorded in the Bible, and wrought by the power of God. These were all direct appeals to the testimony of the senses, as all miracles must be, to answer any purpose. The water became wine, at the marriage in Cana, of Galilee, in colour, smell and taste; for the master of the feast could only distinguish that it was better than what had before been served. Incurable defects of body were supplied—Cripples from the womb, had their limbs made sound—Those born blind were made to see—Lifeless bodies were animated anew—Lazarus, having been four days in the grave, came forth, lived and conversed with his friends—And our Saviour himself appealed to the sense of sight and touch, to prove that he was the same person that had been crucified on Mount Calvary. In all these cases, and many more that might be mentioned, there was a change visible and obvious to the senses; as there must be; or a miracle is nothing, is no proof of Divine power. In *Transubstantiation*, no change obvious to the senses is pretended to be produced; and therefore there can be no miracle.

Thus much from the reports of the senses. At the same time, there want not arguments from the conclusions of reason: For it supposes that the same identical material thing is not merely three, but millions; and that it is in as many places at the same time. Nor is

this all ; for it is maintained by the advocates of the doctrine, that each and every particle of the elements is converted into the whole and entire body of our Saviour ; thus multiplying that body, for no conceivable purpose, but to render the absurdity and impossibility of the thing more glaring.

The contrasting of the two doctrines might be extended, by introducing a great number of other particulars ; but it shall be concluded with showing the moral and religious tendency of each. The Trinity, by maintaining that one of the persons in the Godhead took on him our nature ; and thus became our brother, tends to ennoble the soul of man ; to invigorate its faculties—to inspire love, gratitude and praise to the Father of lights. He came on earth to make atonement for our sins ; and put us in the way to everlasting life ; to remove the flaming sword of divine justice, that was between us and heavenly bliss—to teach and instruct us, that we might be fit for that bliss—to send down the Holy Spirit, to aid and assist us ; to sanctify the heart and affections to good and holy purposes. Cold, thoughtless, and stupid must we be, if not affected by all these considerations, and made to labour for the religion of the heart ; the religion which incorporates itself into the life and conversation, and constitutes every thing that is lovely and desirable in the character of man.

On the other hand, let us see what is the natural tendency of *Transubstantiation* ? In the first place, it degrades the conception of the divine Saviour of man to a level, or rather below the character of the Greek and Roman divinities, who, according to their fables, transformed themselves into

the shapes of dumb animals, and inanimate substances. And indeed there is no little reason for thinking, that the doctrine found its way into the Church, under the influence of those absurd fables. It is confessed by the Romanists themselves, that it was introduced in the middle ages, when the light of science, and along with it, that of religion, was nearly extinguished.

It again tends to materialize and brutify the human character : for such as we deem the divinity we worship, such we are apt to become ourselves. If we represent him in the form of a material substance, the transition is almost unavoidable to gross and stupid idolatry. And such was the consequence in the Romish Church : for it is undeniable, that nothing short of divine adoration is addressed to the supposed wood of the cross, by the ignorant vulgar in that Church. And at the same time it tends to foster the pride of man ; for at and before the Reformation, the priests talked familiarly of creating the Creator. And for aught any thing known to the contrary, the same language is still used. Odious and abominable blasphemy ! But such as it was, it was often used by them to shelter themselves from the just vengeance of those, whom they had deceived, wronged and oppressed. In short the world never witnessed an equally stupendous instance of human folly and absurdity : yet men of sense and correct understanding in other points, under the influence of long established and venerated authority, did believe, and still do believe in the doctrine. May we not then well exclaim, alas, poor human nature ! But such as has been stated is the difference between the two doctrines ; and such the reasons that



induce Protestants to admit the Trinity into their creed, and reject Transubstantiation.

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For the Churchman's Magazine.

### BIBLICAL CRITICISM.

*And he sent an executioner, and beheaded John in the prison.* Mark vi. 27.—The noun Σπεκουλατωρ, here rendered *executioner*, signified rather a *satellite*, *informer*, or *spy*. Numbers of such creatures were kept under pay, by all governments, in those days, ready to execute any order, no matter how tyrannical and cruel.

*And many charged him, that he should hold his peace.* Mark x. 48. The verb ἐπετιμων, in this place, might be rendered in a manner more consonant to the connexion, and at the same time more elegantly, *rebuked*. *Many rebuked him, that he might hold his peace.*

*And there went out a decree from Caesar Augustus, that all the world should be taxed.* Luke ii. 1.—The verb απογραφεισθαι, here rendered *to be taxed*, rather signifies *to be numbered*. It is difficult to say why the people should be assembled to be taxed; but to be numbered, the reason is obvious: it would save the officers who were to execute the duty, much travel, at the inconvenience and trouble of the inhabitants. This numbering may have been in order to the more convenient assessing of a poll tax. Such probably was the case.

*Not the putting away of the filth of the flesh, but the answer of a good conscience towards God.* 1 Peter iii. 21.—The noun ἀνσῶντημα cannot bear the sense of *answer*, as

here rendered; but signifies quite the reverse, (*viz.*) *question* or *inquiry*. The preposition εἰς, here rendered *towards*, as frequently signifies *into* or *concerning*. The passage will then read, *Not the putting away of the filth of the flesh, but a conscientious inquiry concerning God: i. e. concerning the things or appointments of God: for it should be noticed that the Apostle is here speaking of baptism; and affirms, that not the outward act of washing the body, but the inward disposition is to be regarded.*

*Through the knowledge of him that hath called us to glory and virtue.* 2 Peter i. 3.—In this passage the preposition δια is wrongly translated to; rarely if ever is it used in that sense, by Greek writers, and never without governing the *accusative*; which here it does not, but the *genitive*, implying not the passing of an action into an object; but concurrence with the object of the preposition; and should therefore be rendered *by* or *with*. And besides, the noun ἀρετη, here rendered *virtue*, as frequently signifies *power* or *energy*. In this sense it was applied by all good Greek writers, to brute animals, and even to inanimate things. The passage will thus read, *Through the knowledge of him who hath called us by glory and power; i. e. by a sense of his own divine glory and power; to a knowledge and sense of which he has called us in his word.*

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For the Churchman's Magazine.

MY DEAR SIR:—

I AM happy to find you have received the *Churchman's Magazine*, and hope your life and health may

be long continued, to enable you to edit the work, as you have hitherto done, to the glory of God, and the benefit of his Church.

In the present undertaking, you will often be glad of the aid, as well as countenance, of your brethren; and being so persuaded, I am induced to send you the following particulars, which you are at liberty to use as you may see proper, either by inserting them in your very useful publication, or committing them to the flames.

Sir Olando Bridgman, soon after Charles the second came to the English throne, was zealously engaged that a Bishop should be established in America; and he seems to have been the first who proposed the scheme. It is said he had much friendship for the dissenters of his day, and a disposition to do nothing that would injure them; but then he thought it was no more than reasonable, that the national church in the colonies should enjoy their full privileges also, as well as the other denominations; which could not be the case, while they had no resident Bishop.

As the king in council approved his scheme, Dr. Alexander Murray, a clergyman of note, and who had attended his majesty in his exile, was actually nominated to the office, and would have been sent here, had it not been for a change of the ministry at that time, which was afterwards called *the Cabal*, and which was as inimical to liberty, as it was to bishops.

About 30 years after, or at the beginning of the 17th century, another attempt was made to send a bishop to America; but that attempt proved as abortive as the former.

About the year 1714, a third at-

tempt was made, which met with no better success than the former; and from that time until 1785, nothing further could be effected towards this necessary and desirable object.

Dean Swift was once nominated for an American bishop; but his nomination fell through, and things remained in *statu quo*.

The presbyterians and independents were always warmly opposed to episcopacy, and the establishment of bishops in America, and wrote frequently and strenuously against it; and I doubt whether we should ever have had bishops in this country, had it not become independent of the mother country.

Dr. Samuel Seabury was the first bishop instituted in these United States; and all who knew him could bear this testimony to him, that he was *truly apostolical* in his discipline, and *evangelical* in his doctrine:—I remember him, and once spent more than a week in his society, which I esteem one of the happiest incidents, considering the length of the period, I ever enjoyed in the whole course of my long life. He then proposed to me to make a collection of all the polemical writings, and other works of our clergy, as far as they could be obtained, which at that time I had thoughts of doing; but my circumstances in life prevented my intention, though I collected many excellent pieces, some of which I still have in my possession. The good bishop thought it would be well to publish the work in numbers, so as to make one good sized volume in a year. Had I proceeded in the undertaking, it was my intention to have given it this title:—*The American Phoenix: being a collection of scarce and valuable Tracts, &c.*

About two years after Bishop



Seabury was consecrated in Scotland, two other gentlemen, of great respectability, were consecrated in England for these United States, viz. Dr. William White, of Philadelphia, and Dr. Samuel Provoost, of New-York. I knew them both, and was ordained deacon, and afterwards priest, by the latter of them. My worthy and dearly beloved father in the ministry, as to this world, is now no more! but Dr. White still survives, and has had the privilege and happiness to consecrate several bishops in this country, as well as to ordain a vast number of deacons and priests. May he yet continue to live for many years to come, as he has hitherto lived, a blessing to the church, and then *fall asleep in Jesus*, full of the hopes of a glorious immortality.

I know but little of the Moravian Church in this country, but am happy, however, to find that their episcopal authority, in its regular succession, is not disputed. This matter has been pretty well ascertained; and I recollect that our clergy talked of applying to them for the consecration of a bishop, had our application to the English bishops failed of success.

I often lament that the Methodists have nothing more than a spurious episcopacy; as it seems a pity so much zeal, and such well meant endeavours to promote the cause of Christ, should not possess a regular succession in their ministry, from Christ and his apostles. The man whom they style their first bishop, viz. Mr. T. Coke, was ordained to his office by Mr. John Wesley, then no more than a presbyter in the church of England. So that their episcopacy has arisen, as the office of a governor would arise in the state of Connecticut,

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if one duly commissioned justice of the peace should take another gentleman in the same authority, and appoint him to that station. Who in this state would acknowledge the power of such a governor? Surely no one in his right mind.

From your's, &c.

SENEX.

N. B. If you find any thing in my journal worthy your Magazine, you are at liberty to use such parts, and to make any alterations in their style, as you may judge proper.

For the Churchman's Magazine.

### A SIMILE.

SUPPOSE we have a fountain of water that never fails, and a mill that is made with the most exquisite skill, consisting of wheels and other machinery, proper to the end designed by the architect; what would it be good for, without a trunk to convey the water from that fountain to the mill? Why, it would be just good for nothing; the owner might as well be without it, as with it. This fountain represents the fountain of the blood of Christ, the Son of God, which was shed for the benefit of the human race; the mill is a proper emblem of man, and well represents this curious machine of the Almighty Architect of our nature. But what benefit can arise to us from the blood of our Saviour, without a mean of conveyance to our souls? None, certainly none: This the Lord knew: He therefore appointed the sacraments to convey his merits to us, as the trunk conveys water to the mill. The sacraments then become necessary, at least so

far as they can be had in a regular manner: for necessity knows no law, and we are required to use nothing but what is given us. Our catechism therefore justly teaches us, that there are *two sacraments, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord.* Necessary, where they can be had; but where they cannot be had, they are not necessary; for this is the difference that arises between the trunk and the sacraments; but where Baptism and the Lord's Supper are within our reach, they are as necessary, nay, they become as absolutely necessary to the soul, provided the subjects are adults, as the trunk is to the mill, and can no more, according to the Scripture method of salvation, be said to live, or act without them, than the mill can be said to perform its operations without the trunk.

SENEX.

#### IDLE WORDS.

By *idle words*, (Matt. xii. 36,) which our Saviour assures us men shall give an account of in the day of judgment, we are to understand false, lying, and malicious words; such as those which the Pharisees had applied to him, when they said, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils."—*Every idle word, that is, every reproachful word; a blasting the fame, and unjustly blaming of another, is here meant; of which our Saviour says, men shall give an account in the day of judgment; and not, as some suppose, of words merely spoken in jest, without any intention to do an injury to a fellow creature.*

SENEX.

#### OF MAN'S APPOINTED TIME.

WHAT does Job mean, when he says, (chap. vii. verse 1,) *Is there not an appointed time to man upon earth? Are not his days as the days of an hireling?*

He means what David meant, when he tells us in the 90th Psalm, verse 10th, *The days of our years are three score and ten.* This is the common period which God has allotted to man; yet some men, by means of peculiar strength of constitution, or from peculiar care of themselves, survive that period; while others, in consequence of a weak constitution, or from want of proper care, or from intemperance, or some other unjustifiable reason, fall short of it; and die much sooner.

SENEX.

#### A MORNING REFLECTION.

I ARISE this day, O my God; I arise to bless thee! Great and marvellous are thy works! In wisdom hast thou made them all! The opening dawn of day, the wide expanded ocean before me,\* the little clouds in the horizon, the very beach I inhabit, and the crooked oaks upon it, do all attract my admiration! But most of all, I am astonished at myself! Thou, O Lord, hast fearfully and wonderfully made me! Last night, I was weary and sleepy, dull and heavy; but to-day I awake in health, with renewed vigour. The fatigue of my past labours is forgotten. I

\* This little piece was written on *Ed-dington's Bay*, as it is called, which belongs to Edisto Island, and lies immediately between that and the Ocean, (at the North, it would be styled a *Beach*,) and binds the billows of the mighty deep.



feel cheerful as the lark ; and no disquietude rests upon my mind, but that I cannot love thee, O my God, as I ought ! Whilst passing through the terrors of the last night, thou didst keep me in peace and safety, without a burning fever, or an aching bone ; whilst thou didst leave many others, in gloomy sadness and bitter griefs of mind, to languish out the tedious hours ; or to struggle through it with torturing pains, and the dire diseases of body. They have, perhaps, sighed and groaned away the darkness, impatient for the rising day, and closely watching for the first dawn to appear : their beds, instead of giving them ease, and alleviating their distress, have only added to the weight of their sorrow : no closing their eyes to slumber ! no sweet sleep to revive and cheer their spirits !

SENECA.

For the Churchman's Magazine.

*Anecdotes, Gleanings, &c.*

AWAKING in the morning, after a profound night's sleep, the following reflections occurred :—

What a notorious thief is time ! He steals from us day after day, and night after night—He steals our youth and bloom ; our frolic and our sport, our joys and our sorrows, our pleasures and our pains ; often our health and vigour. And being always attendant on our persons, he watches his opportunity, and steals the very teeth from our mouths, and the hair from our heads—though to do him justice, he does this commonly by way of exchange, accommodating us with that which is more becoming those

on whom he has long attended. At length, he steals the breath from our bodies, and himself along with it. But there is one thing he cannot steal, the treasure of Divine grace. These are in the keeping of one more vigilant than we are : and these alone add value to every thing we are or have. If then we would not be robbed, spoiled, and ruined, let us lay in, in season, a full share of this treasure.

MEN fear death, (says Lord Bacon,) as children do the dark. Just as the one natural fear in children, is increased by stories of raw-head, and bloody bones ; so the other. The thought of death, as the wages of sin, and a passage to another life, is useful and salutary ; but the fear of it, as a debt due to nature, is a mark of infirmity and folly. Yet there sometimes mingles in these pious meditations, a leaven of vanity and superstition. It is taught in some books of religion, which treat of mortification, that we ought to reflect how great is the pain arising from the torture of one of our little fingers ; and thence estimate how great must be the torture of death, when the whole body is dissolving and falling into ruin. Yet death often passes with less pain, than is felt from the torture of one of our smallest members. For the vital parts are little sensitive : nor was it unaptly said by one, who claimed to speak as a philosopher, and a mortal man, that the pomp of death terrifies more than death itself. The groans and sighs, the convulsion of limbs, the fulness of the face, weeping friends, and gloomy funerals, and the like ; these are what render death terrible.



For the Churchman's Magazine.

*A Dissertation on the Eucharist, considered as a means of the remission of sins.*

(Concluded.)

HAVING made these preparatory observations, we shall proceed to consider the doctrine that God confers remission of sins by the sacrament of the Lord's Supper.

This might be inferred from the analogy between the two sacraments—the eucharist being designed for the renewal of our remission, for increasing our strength and firmness, and for greater security, and greater consolation. The Fathers indeed appear to have considered the one the instrument of remission, or justification; and the other, of spiritual growth, or sanctification.

But the Gospel covenant promises remission upon repentance, and it should be remembered, that this promise is made only upon the ground of the great atonement, by the death of Christ.

Now the Eucharist is a public and solemn application of Christ's merits for rendering our repentance acceptable; and therefore it is a service carrying in it the liveliest assurance, and the strongest consolation, with respect to that very remission promised upon our repentance. It has been generally supposed by the best divines, that the Eucharist includes in it a renewal of the baptismal covenant. This being the fact, it must of course be conceived to carry with it the renewal of baptismal privileges. This comports with the idea of present remission, which is a kind of continual act on God's part, during the several stages and ad-

vances of the Christian life. Hence it is obvious to perceive, that the solemnity of the Eucharist, being administered at stated intervals, is adapted to this renewal, and the probability very strong, that it was intended to be another public and sensible application of the merits of Christ's death, and a channel of remission.

But of this we think the Scripture and antiquity afford clear and satisfactory proofs. That the remission of sins is ordinarily conferred in the Eucharist, follows conclusively from the 1 Cor. x. 16; where the Apostle says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—For if in this ordinance we are partakers of Christ's death, and its benefits, which is implied in the communion of the body and blood of Christ, it is manifest that remission is conferred, or which amounts to the same thing, renewed and confirmed in the Eucharist.

But our Lord's own words in the institution of this sacrament, would appear to leave very little room for doubt, or disputation on this subject; "Drink ye all of this: for this is my blood of the new testament, shed for you, and for many, for the remission of sins." Remission of sins is here mentioned, as the effect of the blood shed. That very blood is what we drink in its appropriate symbol, in the Eucharist; communicating at the same time in the benefits which it procured for mankind;—of which benefits remission of sins is one of the richest and most prominent. Hence the right receiving of the symbols of that justifying blood of Christ, which is presented to the

eye of faith in the Eucharist, must of consequence amount to receiving present remission of sins.

The blood of the Saviour, which was once literally "given for the remission of sins," is now given symbolically in the Eucharist, and given with all its benefits; and therefore with remission of sins.

The remark of Dr. Waterland, in his treatise on the Eucharist, is very just; "that symbols, in religious institutions, exhibit what they represent, convey what they signify, and are in divine acceptance, though not literally, the very thing for which they are used. This is so true in this case, that the very attributes of the signs and things signified, are reciprocally predicated of each other. The body is represented as broken, though that attribute properly belongs to the bread: and the cup is said to be shed for you, when in strictness of speech that attribute belongs only to the blood."

With the account which we have attempted to give of remission of sins in the Eucharist, the doctrine of the primitive and of our own Church coincide.

The Fathers of the two first centuries, regarded it as the instrument of sanctification, and of spiritual union with Christ, and a pledge of their title to glory, immortality and eternal life. Add to this that they considered it a viaticum or provision for one's journey to the other world, and therefore, with great propriety, were extremely solicitous to repose themselves on the bosom of their Saviour in the Eucharist, in the last hours of their earthly pilgrimage. The writers of the third century, in virtue of its commemoration of the great sacrifice of Christ, thought it to be of a propitiatory nature. St. Cy-

prian speaks of this sacrament, as "relieving the sad and sorrowful heart, before oppressed with the anguish of sins, and now overjoyed with a sense of divine forgiveness." Eusebius says expressly, that "Christians receive remission of sins, in the daily memorial of our Lord's body and blood, which they celebrate." The same doctrine is explicitly stated in all the ancient liturgies. So that there appears to have been a very general agreement of Christian Churches as to the point of Eucharistical remission of sins. Luther says that "the drinking of the eucharistical cup, applies, seals, and confirms to the believing, the promise concerning the remission of sins." The sentiments of Calvin on this subject do not differ from those of his brother reformer. And our Church expressly recognizes the doctrine in her communion service, and the homily on the Lord's supper says that "therein the favourable mercies of God are sealed, the satisfaction of Christ towards us confirmed, and the remission of sins established."

I know of but one objection to this doctrine, which deserves notice—and that is, it tends to the commission of sin, *in order that grace may abound*, thus encouraging men to sin, on the presumption that the reception of the Eucharist will convey forgiveness as often as they receive it. But on the contrary, it appears to have been appointed as the strongest security against those very abuses which men are prone to make of the divine mercy. The two principal abuses are—first, the putting off of repentance from day to day, on the idle presumption that it will be acceptable at any time; and the next, the resting content with a partial

and insincere repentance. Against these abuses the Eucharist is deservedly considered a standing provision. To those who are apt to procrastinate, it is an awakening call to fix upon some certain and determinate period for repentance; and to the superficial penitent, it is a solemn warning to bring their sincerity to the clearest test under the penalty of being found guilty of trampling under foot the body and blood of Christ. And while it promises forgiveness to those who receive worthily, and to none else, it becomes a strong excitement to break off sins without delay; and one of the most powerful incentives to that watchfulness, without which we shall be constantly surprized

into sin; and that reliance upon divine aid, without which we shall be unable to maintain the integrity of our Christian character.

We have thus endeavoured to bring the subject of the remission of sins, as connected with the Eucharist, fairly before the reader. In contemplating the Eucharist in this point of view, it presents it to the humble and sincere penitent, and to the weary and heavy laden, as an ordinance graciously adapted to their relief and comfort; because it conveys to all such the most endearing pledges of divine love and favour—pledges that God forgives their sins through the merits of the great atonement.

D.

## REVIEW.

For the Churchman's Magazine.

REVIEW of the *BOOK of the CHURCH*,  
by Robert Southey, Esq. L. L. D.  
Poet Laureate, &c. from the second  
London Edition: Boston,  
Wells & Lilly; and Bliss & White,  
New-York.

(Continued.)

THAT the work under consideration comes up to the standard that has been proposed, we shall not undertake to say. It has already been more than insinuated, that in some points it savours of the *idola specus*, or in other language, of *John Bullism*. And who has a right to expect perfection in man? *Nemo omnibus sapiat* is instamped upon every human being. If then we recognize the hand of a master, in most respects, it is all we have a right to demand, in order to our

suffrage for a passport to the temple of fame; and this we freely accord for so much as our humble praise is worth, to the *Book of the Church*. It is highly instructive, the main end and design of history; not indeed to the warrior and statesman: for it portrays no campaigns; it depicts no fields of blood; no cabals and intrigues of courts and courtiers; it unfolds no feuds, factions, and party turmoils of free states. These things lie quite aside from the spirit of true religion; though too often mingled with it, in its corrupted state, by the ambition and interested passions of ungodly men. They are therefore, for the most part, wisely put in the back ground by our Author. His intention was primarily to instruct the ministers of religion. And none, who read him attentively, can fail of improvement, in the exercise of their sacred office. They will see



in him, what it deeply concerns them to know, to remember, to carry in their heads, and near their hearts. They will see the characters of men of their own cast in society, draughted with impartiality; always in reference to existing manners; and therefore bearing the stamp of truth and fairness. Some are thus held up to be avoided, and others for respect, esteem, and examples for imitation. Some serve as beacons, warning them of danger; and others as friendly lights, inviting them to take shelter in a haven of tranquillity. They will see the Church, for a long time, exhibiting in its exterior very little of the simplicity, taught by Jesus Christ and his apostles; but by ignorance, and her daughter superstition, overclouded by a round of ridiculous mummeries, and farcical ceremonies: or, what was worse, some of them coming no whit short of impious idolatry, in the veneration paid to the senseless wood of the cross. The lower orders of the clergy became the miserable instruments of credulity, vending for lucre a multitude of legendary tales, and pretended miracles of pretended saints; and gratifying their cupidity and avarice, by imposing on the more ignorant multitude. At the same time, the higher orders, *popes*, *cardinals*, and *legates*, became odious tyrants and oppressors, trampling on the authority of the civil state, and treading on the necks of kings and sovereigns; and at length lighting the fires of persecution, and chaining to the stake, to be consumed in the flames, multitudes of innocent martyrs, only for denying their strange dogmas, or refusing their impious rites of pretended worship.

Yet on the other hand, they will

see complete historic justice done. For notwithstanding the prevailing corruptions, the clergy certainly were the only instructors of youth, during those gloomy periods. The monasteries, which we are used to consider as mere sinks of idleness and superstition, were the only depositories of *Greek* and *Roman* literature, with that of the *Christian Fathers*. The Bible, the record of Divine truth, remained unviolated and uncorrupted in their hands; though locked up in an unknown tongue. Thus the Christian world was preserved from sinking into complete ignorance and barbarism. The seeds of knowledge, like those of vegetables, were indeed buried too deep in the soil, to produce germination. But they remained uncorrupted, one day to shoot forth and bear an abundant crop. The great and fundamental doctrines of the gospel, the depravity of the human heart, the atonement by a Divine Saviour, and the operations of Divine grace, were never wholly overclouded by adventitious mixtures, though much encumbered by the introduction of subordinate mediators, the Virgin Mary, and other saints. The roots of these great doctrines struck too deep, in early times, to be torn away by the deluges of error, that subsequently came; or to have their growth wholly smothered by the mummeries, that were ingrafted upon them. We therefore see them always sparkling like gems, with more or less brightness, amid the rubbish with which they were surrounded. And no sooner had the reformation unlocked the sacred Scriptures, than they shone with resplendent lustre. Their light was reflected from the lives and actions of numerous confessors and martyrs; invigorating the human

mind, in all the branches of science ; and producing a long succession of learned Divines, and able Theologians ; who retrieved the gospel scheme of religion, from the corrupt mixtures, with which it had been adulterated ; and unfolding its amiable simplicity, to the acceptance of the rational mind. The Church of England, in particular, has given the world more able men of the clerical profession, than perhaps all other Protestant churches united. Men who, uninfluenced by other authority, than that of their Bibles, and truly primitive antiquity, thought and reasoned for themselves ; and acted and wrote for the world. They thus reflected the rays of Divine truth, even into the darkest corners of that Church, which would have smothered its modern dawn ; and eventually are assimilating the Romish faith to that of Protestantism.

No one can read with attention, an animated narrative of such a long protracted, and variegated succession of interesting events, without favourable emotions, and improvement of his affections. The scenes depicted must swim before his imagination ; he must seem to see and converse with the prominent characters ; indignation at their enormity must swell his bosom ; or it must glow with veneration at their virtuous heroism. In a particular manner, must the Christian minister be led to see and feel the awful responsibility of the office he has taken on himself, and guard against all the reproaches of error and superstition ; lest the Church, through his negligence, should sink again under a mass of corruption and defilement. He must labour to avoid, in himself, the spirit of worldly minded policy and craft, ambition, and love of power ;

which once made such havock with pure Christianity. He must study to imitate the example of the Master whom he serves, even Jesus Christ, to be meek and lowly in heart, as he was ; apt to teach, and ready to do good. He must be excited to a careful and unceasing examination of the sacred oracles, the fortress of his faith, the store-house from whence he is to draw his doctrines. These, he will see, must be studied with diligence, and proclaimed aloud, lest they again become a sealed book. In all this, he will see and feel the need of his dependance upon Divine grace, to keep him from falling.

Having sketched a hasty outline of the work under view, in combination with the principles on which all history should be written, it is time that we descend to particulars, and give the Author an opportunity of speaking for himself. And it has been remarked, that a good draught of existing manners, combined with personal characters, and thus unfolding the causes of events, is an essential characteristic of good history. In this trait, the *Book of the Church* will be found to excel. Of this we present a specimen, in the concluding account given of the introduction of Christianity among the Saxons :—Vol. I. chap. iv. page 53.

“ In regarding the triumph of Christianity among the Anglo-Saxons, a natural inquiry rises why it should have been so easily established, and with so little struggle, seeing that its introduction into heathen countries has in later centuries been found so exceedingly difficult, as at one time to be generally considered hopeless, and almost impossible without a miracle. This striking difference is to be explained by the very different circumstances under which all recent attempts had been undertaken, and the different character of

the false faiths against which they were directed.

The paganism of our Saxon ancestors was not rooted in their history, nor intimately connected with their institutions and manners; it had no hold upon the reason, the imagination, or the feelings of the people. It appealed to no records, or inspired founders: in its forms it was poor and unimpressive; there was nothing useful or consolatory in its tenets; and whatever strength it derived from local superstitions was lost by transplantation; for the conquerors, when they settled in Britain, were cut off from those sacred places in their native land, which they had regarded with hereditary reverence. Such a religion, without pomp, and without pretensions, had nothing which could be opposed to Christianity. On the other hand, the Christian missionaries came with the loftiest claims, and with no mean display of worldly dignity. They appeared not as unprotected, humble, and indigent adventurers, whose sole reliance was upon the compassion of those whom they offered to instruct; but as members of that body by which arts and learning were exclusively possessed,—a body enjoying the highest consideration, and the highest influence throughout all the Christian kingdoms: they came as accredited messengers from the head of that body, and from that city, which, though no longer the seat of empire, was still the heart of the European world; for wheresoever the Christian religion had extended itself in the west, Rome was already a more sacred name than it had ever been in the height of its power.

The missionaries therefore appeared with a character of superiority, their claim to which was not to be disputed. They spake as men having authority. They appealed to their books for the history of the faith which they taught: and for the truth of its great doctrines, they appealed to that inward evidence which the heart of man bears in the sense of its own frailties, and infirmities, and wants. They offered an universal instead of a local religion; a clear and coherent system instead of a mass of unconnected fancies; an assured and unquestionable faith for vague and unsettled notions, which had

neither foundation nor support. The errors and fables with which Romish Christianity was debased, in no degree impeded its effect: gross as they were, it is even probable that they rendered it more acceptable to a rude and ignorant people,—a people standing as much in need of rites and ceremonies, of tangible forms, and a visible dispensation, as the Jews themselves when the law was promulgated. The missionaries also possessed in themselves a strength beyond what they derived from their cause, and from the adventitious circumstances that favoured them. They were the prime spirits of the age, trained in the most perfect school of discipline, steady in purpose, politic in contrivance, little scrupulous concerning the measures which they employed, because they were persuaded that any measures were justifiable, if they conduced to bring about the good end which was their aim. This principle led to abominable consequences among their successors, but they themselves had no sinister views; they were men of the loftiest minds, and ennobled by the highest and holiest motives; their sole object in life was to increase the number of the blessed, and extend the kingdom of their Saviour, by communicating to their fellow-creatures the appointed means of salvation; and elevated as they were above all worldly hopes and fears, they were ready to lay down their lives in the performance of this duty, sure by that sacrifice of obtaining crowns in heaven, and altars upon earth, as their reward.

Thus excellently qualified for their undertaking and with these great advantages, the missionaries began their work; not rashly and unadvisedly, but upon a well concerted system. They addressed themselves to the Kings of the Heptarchy, and when the King was converted, the conversion of the chiefs and of the people followed, as a matter of course. Every thing favoured them in this attempt. The princes who accepted the new faith were thereby qualified to contract matrimonial alliances with the Kings of France, then divided into many kingdoms; an asylum for themselves or their families was thus obtained, in case of those reverses which in such a stage of society



are so frequent; and they plainly felt themselves advanced in dignity, by professing a religion which at that time distinguished the civilized from the barbarous parts of Europe. If they desired to improve their subjects, to meliorate the state of their kingdoms, and to embellish their courts and capitals, it was by means of the Christian clergy alone that these good ends could be effected. The chiefs perceived their interest in promoting a faith, which inculcated upon their dependents the duties of obedience and fidelity: and it could not but be acceptable to the inferior classes, because, while it taught them to expect equal and retributive justice beyond the grave, it required from their lords the practice of humanity and beneficence among the works, by aid of which they were to obtain a place in heaven. It is probable indeed, that the servile part of the population may have been favourably inclined to Christianity, and in some degree prepared for it: for slavery prevailed in the island when the North-men invaded it, and in a conquest, as in a purchase, the slaves would be transferred with the soil to which they were attached. But the conquerors cared too little about their own idolatry, to interfere with the worship of their slaves. It is likely, therefore, that these persons remembered the religion of their forefathers with some degree of reverential respect; perhaps, some of its forms may have been preserved among them, and, in consequence, an inclination to assist the Britons in the efforts which, from time to time, were made for recovering their country. It is, therefore, not unlikely that the Anglo-Saxons perceived some political advantage in a change which bound the labouring part of the people to their lords by a religious tie, and broke the bond between them and their enemies. The heathen priests seem not, in any instance, to have opposed a determined resistance. Probably, the rank and influence which they possessed was inconsiderable; and they no where acted as a body. The Jutes, and the Angles, and the Saxons, may have cared little for each other's gods, or have regarded them as inimical; and each may have beheld with satisfaction, the overthrow of rival, or of hostile altars."

Did our limits permit, much more to a like effect might be presented, particularly the remark that the Saxons, but two or three generations before, had transplanted themselves from the places and scenes consecrated to the memory of their ancestors, of their gods, and their religion; and thereby materially weakened, and dissipated the force of association, always a powerful obstacle to the introduction of novelties. And besides, their *Druids*, Priests, or sacred characters, it is remarked, appear not to have possessed so much influence among them, as has been common among mankind, for men of the same character and profession; in some measure owing, no doubt, to the circumstance, that few of them removed themselves to Britain. And indeed many that were there, became early and active converts to the new religion of the gospel,

Another specimen shall be presented, of a happy combination of manners and personal character, by which to illustrate and render credible the course of events. This shall be taken from the account he gives of *Dunstan*, about whom numerous legendary tales are recorded; many of which are still familiarly circulated among the English populace; though little known among us. Some of them partake largely of the ludicrous; yet serving to illustrate the manners and sentiments of the age. The saint, it seems, was a Jack at all trades, and consequently understood smithy; and being occupied at his forge, in the dead of night, was assaulted with divers temptations, by his Satanic Majesty, in *propria persona*: so seizing his red hot tongs, he grasped the foul fiend by the nose, and caused him to roar most hide-

ously, to the no small terror and annoyance of the neighborhood. This tale was firmly believed by the credulity of the times, not far from the year 1000; the darkest recorded in the history of the Church.

Many other stories, equally absurd, if not equally ludicrous, are recorded by contemporary Monkish historians, or such as soon after followed. Some of them may have been forged after his death: but there is reason to think that the most part were propagated by himself, no doubt believing they would subserve the cause of religion; at the same time, identifying that cause with his own fame, reputation, and interest; a thing which has been done by greater and better men than himself; and we have reason to think will continue to be done, while men are men. Perhaps it would not be wide of the truth to say, that he himself believed them to be real verities: for what will not men believe, under the influence of universal custom? It was the fashion of the age. The multitude loved to be thus imposed upon, not excepting the clergy themselves. And he that could contrive the most incredible tale, was the best man.

This same *Dunstan*, after all, was a man of no mean talents. He appears to have discerned his object clearly, the exaltation of the ecclesiastical above the civil power; a favorite measure of the times. This he may honestly have believed meritorious in the sight of God; and was not delicate in his choice of means; he used such as the manners of the age furnished. This object he perseveringly pursued for years, *through evil report, and through good report*. That he possessed personal courage, history records other evidence, than that

of his rude assault upon his Satanic Majesty; for he repeatedly braved the power of his mortal sovereign, in pursuit of his favorite measure. Few men of his age were his equals in literature. And that he possessed many amiable qualities of the heart, seems highly probable, from the respect and veneration he long commanded. It would therefore be a violation of historical justice, undistinguishingly to hold him up for infamy, for the frauds and impositions he put in practice. All that should be said is, that he was an arch Miracle-Monger, a first rate fabricator of legends. In conformity with such views, our author introduces the remarks contained in the following extract, vol. I. chap. vi. page 101.—

“Dunstan would in any age or station have been a remarkable man; but no times could have suited him so well as the dark age of priestcraft in which he flourished. In the decay and dissolution to which human societies and institutions are subject, civilized nations become barbarous, and barbarous ones sink into so savage a state, that all remembrance of their former civilization is lost, scarcely a wreck remaining. This utter degradation is prevented by priestcraft, there only where the prevalent superstition is connected with learning and the arts. Christianity, in the days of Dunstan, was as much a system of priestcraft as that which at this day prevails in Hindostan or Tibet; but with this mighty difference, that whereas inquiry can only shew the priest of a false religion, how every thing which he teaches and professes to believe is mere imposture or delusion, the Christian minister, even in the darkest times of Popery, might ascertain by strict investigation, that the history of his religion is true, and that the divinity of its precepts is proved by their purity, and their perfect adaptation to the nature of man, in its strength and in its weakness. Such as the Romish Church then was, however defiled, it was the salt of the earth, the sole conservative principle by which

Europe was saved from the lowest and most brutal barbarism; and they who exerted themselves to strengthen its power, may have easily believed that

they were acting meritoriously, even when their motives were most selfish, and the means to which they resorted, most nefarious.

## POETRY.

For the Churchman's Magazine.

### ODE TO SEPTEMBER.

THE earth unwearied urges on her course,  
Amid the spheres, that wheel their mighty rounds—  
About the sun's concentric force,  
Through unresisting space: With even flight,  
Now on the equinox, she spins to all,  
In equal portions, day and night.

On Andes' tow'ring height, beneath the line,  
Imagination takes her airy stand;  
Views oceans, isles, and mains supine;  
Their mountain reefs, their floods and empire's seat,  
Proud cities thronging full, by whirling earth  
Successive roll'd beneath her feet.

The burning dog-star now remits his rage;  
[the west,  
Soft glows the sun; cool breezes from  
The summer's ardent heats assuage.  
The blushing peach, the pear and apple,  
strow [hand,  
Kind nature's lap, from that unstinted  
Whence life and all its comforts flow.

And see yon black'ning field, when labouring round,  
[drags,  
The patient ox the ponderous harrow  
And evens down the crumbling ground;  
Slight covering in, to sleep awhile unseen,  
[ry reign;  
The scatter'd corn, 'neath winter's drea-  
Then rise to life in cheerful green.

Mysterious are thy works, thou God above;  
[maze,  
Thy counsels veil'd in plastick nature's  
Oft shun thy grasp; yet should'st thou love,  
[an hour,  
Thou thing of nought, thou creature of  
To trace his hand in all that meets thy eye,  
And reverent scan his present power.

Each season thus, while days and months shall last,  
[pace,  
Shall move instructive on, with even

And each a comment on the past:  
For still th' omnifick *fiat* fix'd remains,  
Which spake the word, let earth and  
skies endure,  
And harvests clothe the yellow plains.

*Verses written on the sailing of the Bishop of Jamaica in the Herald.*

FAIR be the breeze, and smooth the Atlantic wave,  
[ing slave,  
That bears the "Herald" to the droop-  
Bright messenger of joy to those who mourn,  
Herald of peace to thousands yet unborn,  
No sunken rocks her prosp'rous course oppose,  
[goes,  
No adverse currents cross her as she  
Light speeding o'er the heaven-reflecting deep,  
While guardian angels holy vigils keep.  
And when the appointed hour shall safely land  
Her sacred inmates on fair India's strand,  
(There call'd, the cross of Christ in power to raise,  
[praise;) To teach the heart to feel, the lip to  
May cooler gales, from milder regions blown,  
[zone;  
Temper the fervours of that burning  
Religion's voice from isle to isle be heard,  
By weak unhallowed fears no more de-  
ferr'd;  
In every palm-roof'd hut an altar rise,  
And Christian hopes beam forth from  
Negro eyes.

Poor hapless race! who bear without—  
within—  
The double chain of Slavery and Sin;  
Soon from the shore, exulting shall ye hail,  
[sail,  
Far in th' horizon seen, her snow white  
Who brings glad tidings, full of joy and peace,  
The soul of heathen darkness to release,  
To spread that Gospel light which shines to save,  
And bless alike the Master and the Slave.



**LITERARY AND PHILOSOPHICAL INTELLIGENCE.**

**LIFE of MILTON**, accompanied with a new edition of his works, by Mr. Todd, a distinguished scholar of Great Britain, is preparing for the press. It is said that the manuscripts of Milton, together with several other very interesting papers, have been rescued from oblivion by the persevering exertions of Mr. Hemon, deputy keeper of state papers. These papers contain some facts relative to the official situation of the poet, and several particulars with respect to his family affairs. Among them are the orders of Cromwell's council to Milton, addressed to him as secretary of foreign languages.

**History of Methodism**, by John Potts, pastor of the Methodist Episcopal Church in Trenton. This work contains a condensed history of Methodism in North-America.

A Sermon preached in St. Paul's Church, before the Massachusetts Episcopal Missionary Society, at their Annual meeting; by the Rev. T. Strong: together with the report of the Directors, read to the society in Christ Church the same evening; the Treasurer's report, and list of officers.

We would gladly make copious extracts from this very able sermon, and the report of the Directors. The author of the sermon gives a very lucid view of the doctrine of salvation, the relation of the whole gospel scheme to the Church of Jesus Christ, and the duty of making exertions to extend the means of salvation through that Church to our destitute fellow-creatures, and the whole is powerfully enforced. We extract only the concluding paragraph.

"It is gratifying to find that the Episcopalians are, at length, becoming awakened to the importance of the object of missions. An aversion to every thing which might manifest the appearance of a proselyting spirit, has always been the characteristic of the ministers and people of our communion; and there is reason to fear, that we have thus been rendered too insensible to our duty and our interest. A better day is beginning to dawn upon our Zion; the reproach of being indifferent to the spiritual interests of our fellow-

creatures, will be no longer thrown upon us; and by our zealous exertions, with a system calculated, before all others, to promote union, and peace, and happiness, we shall see the work of the Lord prosper in our hands, and be honoured as instruments in hastening the time, when the true Jerusalem shall be made a name and a praise in all the earth."

**Family and Private Prayers**, compiled from the devotional writings of Bishop Andrews, Bishop Ken, Bishop Wilson, Jeremy Taylor, Dr. Hicks, and Dr. Johnson. By the Rev. William Berrian, an Assistant Minister of Trinity Church, New-York. Bliss & White.

This is a pamphlet of about 50 pages 12mo. on good paper, with a fair type. The distinguished names from which these selections have been made, are sufficient to recommend it to the patronage of the pious. The selections appear to have been made with judgment.

**The History of England during the middle ages**: By Sharon Miner. 5 vols. 8vo. London.

**The History of Italy**, from the fall of the Western Empire to the commencement of the French Revolution: By G. Percival.

**Sydney Papers**, consisting of the journal of the Earl of Leicester, and original Letters of Algernon Sydney. 8vo.

**Calvinistic Predestination** repugnant to the general tenor of Scripture—shown in a series of discourses on the moral attributes of God: By the Rev. R. Graves, D. D.

Preparing for publication, a second edition of the Rev. Andrew Fowler's **Exposition of the Book of Common Prayer**. It is expected that the work will be put to press some time in autumn. This very useful work has been long out of print. We are glad to have it in our power to announce an improved edition.

Preparing for the press, a **Treatise on Confirmation**.

# **ECCESLASTICAL INTELLIGENCE.**

A BARBADOES paper, of a late date, has fallen in our way, containing a lengthy and highly interesting report of the *London Society for Promoting Christian Knowledge*; from which we extract the following matters, useful to be known at this age, when so much is doing in the same way, to extend the knowledge and profession of the Gospel:—

“The general statement of the Society’s affairs, which the Board are this year enabled to present, cannot fail to afford general satisfaction. The number of Subscribing Members now amounts to about 15,000, of whom 621 have been elected since October, 1823. A considerable increase will also be found in the receipts and expenditure; and the circulation of religious books has been greater than in any former year. The whole number of books and tracts delivered from the Society’s stores, between the audit in 1823 and the audit in 1824, amounted to 1,454,818, exceeding the issue of last year by 54,107. The increase in the single article of Bibles was 5031; and in Common Prayer Books no less a number than 22,605.

“It has been stated, on former occasions, that the Family Bible of DeOyly and Mant has obtained a most extensive circulation. The Society is happy to announce, that the demand still continues to increase. Although little more than seven years have elapsed since the completion of the work, three editions, comprising together 26,000 copies, have been printed. The last edition was reported to be so nearly exhausted, that the Board found it expedient to negotiate for a new impression.

“The departure of the Bishop of Calcutta formed a prominent feature of the last Report. The Society must now advert to the cheering prospect which has opened upon our West Indian colonies—a prospect, indeed, which must excite the strongest interest among all who are engaged in the dissemination of Christian truth. The laudable exertions made for many years past, by the *Incorporated Society for the conversion of Negro Slaves in the West Indies*, have no doubt been attend-

ed with very good effects; but the inadequacy of the ancient ecclesiastical establishment to such a task as the conversion of the whole of the Negro population in the West Indian colonies, has long been generally acknowledged and lamented. And while the duty of communicating religious instruction to the Slaves was felt more irresistibly from day to day, the Society for Promoting Christian Knowledge was convinced that no exertions could prove extensively successful, until the Government led the way, by the formation of an enlarged and sufficient Church Establishment. An increasing sense of what is due to the temporal and spiritual welfare of the Negroes led to the adoption of the long-desired measures. Two Sees have been erected in the British West Indies; and the Bishops of Jamaica and Barbadoes, who were consecrated at Lambeth in July last, are now on the eve of departure to their respective stations.”

A bequest of 3000 pounds from Arch Deacon Owen is acknowledged. Several bequests of 100, 50, and 25 pounds are also acknowledged: and also a bequest of the Rev. W. Wilkes, Rector of Enville, Staffordshire, amounting to 10,501*l.* 16*s.* 8*d.*

After noticing returns from numerous auxiliary societies, within the realm, the report proceeds to those from distant colonies in the various quarters of the globe, in which it will appear great things are doing by the *Society for Promoting Christian Knowledge*.

“The Quebec Committee have received the large consignment of Books mentioned in the last report, to the amount of three hundred and twenty-four pounds sterling. The demand has been proportionate to this large supply, and the stock at the depot is now so much reduced, that they have been recently obliged to send home a fresh order. Books to the amount of sixty pounds have been transmitted to the Montreal District Committee; and supplies have been forwarded to the Missionaries at Rivere du Loup, Drummondville, Ascoth, Eaton, St. Amond, and Hatley, in the Lower Province; and in the Upper, to those at Cavan, Adolphus Town, and Fort Wellington.”



*From the Christian Journal.*

The annual meeting of the trustees of the General Theological Seminary of our Church, was held, by adjournments, from Tuesday 26th to Friday 29th. There were present the Right Rev. Bishops of Pennsylvania, Maryland, New-Jersey, and Connecticut; and clerical and lay trustees from Connecticut, New-York, N. Jersey, Pennsylvania, Maryland, Virginia, and S. Carolina.

On Wednesday 27th, and Thursday 28th, the annual examination of the students of the seminary was held in the presence of the bishops, the trustees, a large number of the clergy, and many other highly respectable individuals; and appears to have given unqualified satisfaction, and to have strengthened confidence in the efficiency of the seminary, and its intimate connexion with the best interests of our Church.

Thursday the 28th was distinguished by an event, long the object of anxious wishes and prayers, and long, very long, we hope, to be remembered, as fraught with consequences the most extensively beneficial—the *laying of the corner-stone of the seminary*—the commencement of that building which, we trust in God, will, by his blessing, be the hallowed centre, whence, for ages, evangelical faith, primitive piety, and pure morality, are to be diffused through all parts of our country. The site, as our readers well know, is a large and highly eligibly situated lot, near Greenwich, in the eighth ward of this city, presented by Clement C. Moore, Esq. the professor of Oriental and Greek literature. The bishops, clergy, trustees, professors, and students, and a number of highly respectable citizens, assembled at the residence of the munificent donor, near the site of the proposed building, and walked thence in procession to the place prepared for the corner-stone, where a short address, and appropriate religious services, by the venerable presiding bishop, were succeeded by the depositing, within the stone, of the Bible, the Book of Common Prayer, the Homilies, and documents relating to the history of the institution. The presiding bishop then pronounced over the stone the comprehensive text—and God grant

that it may for ever be the groundwork of all the instructions, and the governing principle of all the proceedings, of the seminary!—“*Other foundation can no man lay, than that is laid, which is Jesus Christ.*” He then struck the stone three times, pronouncing the words, *In the name of the Father, and of the Son, and of the Holy Ghost.* The other three bishops present then went through the same ceremony, which closed the exercises.

On the evening of the same day, the annual meeting of the Society of Inquiry respecting the Advancement of Christianity, composed of the students of the seminary, was held in Christ Church. The exercises consisted of suitable devotions conducted by the presiding bishop, sacred music, an address by the president, and the reading of the annual report of the Committee of Correspondence; and were highly satisfactory to a very respectable audience.

On Friday 29th, the annual commencement of the seminary was held in Christ Church. The bishops, clergy, trustees, professors, and students, entered the church in procession, where the exercises were performed in the following order:—

Introductory Devotions by the presiding Bishop.

A Dissertation on Types—By Orson V. Howell, A. B. of New-York.

A Dissertation on the Causes and Design of the Difficulties of Scripture—By Benjamin Holmes, of New-York.

A Dissertation on the advantages of the Study of Ecclesiastical History—By William R. Whittingham, of New-York.

Presentment of the First Class, by the Faculty, to the presiding Bishop, for receiving their Testimonials.

Address by the Right Rev. James Kemp, D. D. Bishop of the Diocese of Maryland.

Testimonials given.

Concluding Devotions by the presiding Bishop.

On Saturday, July 30th, St. Ann's Church, in the village of Brooklyn, near this city, was consecrated by the Right Rev. Bishop Croes, of New-Jersey, acting for the absent bishop of our own diocese.



*North Carolina Convention.*

The Annual Convention of the Protestant Episcopal Church in this State, assembled at Washington, N. C. on the 21st June, and adjourned on the 25th. Nine clergymen, including the Bishop, and 19 Laymen, representing eleven Churches were present. After the organization of the Convention, and celebration of divine service, the Rev. Mr. Wright, of Wadesborough, delivered a Discourse suited to the occasion, and each morning and evening of the Session, Prayers were offered and a Sermon preached. The newly organized parish in Hillsborough was received into Union, and the Reports from the different Churches afforded cause for gratitude to "the Great Shepherd and Bishop of Souls, for his continued care and watchful providence," and for the measure of success with which he has blessed the Ministration of his Word and Sacraments.

The Rev. Mr. Greene delivered an interesting Discourse in behalf of the Missionary Society, and a generous contribution was made in aid of its funds.

**OBITUARY.****REV. JOSEPH PILMORE.**

Died, on Sunday evening, July 24th, at nine o'clock, the Rev. JOSEPH PILMORE, D. D. formerly rector of St. Paul's Church, in this city. He has been so long, and so generally known, as an eminently faithful labourer in the vineyard of the Lord, that it is scarcely necessary to attempt giving information concerning him. The circumstances of his illness were such as to prevent his giving a dying testimony to the

preciousness of the Gospel, but a life of unwearied effort to spread the Gospel showed his sense of its value. He prayed, as usual, a short time before his death, but the violence of his fever took from him the power of utterance, and he gradually *fell asleep*.

He left one hundred pounds to Moravian missions; one hundred pounds to the poor; one hundred dollars to the Philadelphia Bible Society, one hundred dollars to the society for the Promotion of Christianity in Pennsylvania; and a large sum, amounting to nearly half his property, to the fund for the support of the Episcopate in Pennsylvania. He devised other legacies, the chief of which was to the society for the support of distressed Englishmen. His soul he commended to God in pleasing hope of its acceptance, through the blood of Christ, in whose merits he placed all his trust.

*Philadelphia Record.*

Dr. Pilmore was ordained by the Right Rev. Bishop Seabury, of Connecticut, while he was the only bishop in the United States; and was the first rector of Christ Church in this city. He removed from that station in 1805, to the rectorship of St. Paul's, Philadelphia, of which parish he had formerly been assistant minister, and of which he retained the charge for about fifteen years.—*N. Y. Chr. Journal*.

In England, the Rev. John Fisher, Bishop of Salisbury, 78, an accomplished scholar and sound divine. He was one of the favourites of George III. and selected by him as the Preceptor of several branches of his family, particularly the interesting Princess Charlotte of Wales.

**NOTICE TO CORRESPONDENTS.**

Several communications are deferred for want of room.

**ERRATA.**—The reader is requested to correct the following errors of the transcriber:

Page 152, col. 2, l. 6 and 7 from top, for *poetical painters* read *poets and painters*.  
156, 1, l. 12, insert *fast* between *closes* and *around*.

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## CHURCHMAN'S MAGAZINES LOST.

AT several times in April and May last, four bundles of the CHURCHMAN'S MAGAZINE were committed to the Mail Stage Drivers, to be transported to their destination, (viz.) one directed to Rev. RANSOM WARNER, *Simsbury*—one to Rev. DANIEL BURHANS, *Newton*—one to Rev. ORIGEN P. HOLCOMB, *Wilton*—and one to WILLIAM KNAPS, Esq. *Greenwich, Conn.* They are conjectured to have been mislaid at some Post-Office, or Stage-House. As the whole edition of this publication is nearly taken up by subscribers, whoever shall discover and transmit by mail, any or all of these bundles, either to the Printers, STARR & NILES, Middletown, or to Rev. TILLOTSON BRONSON, Editor, Cheshire, shall receive the thanks of the Editor, and all reasonable expenses paid.

TILLOTSON BRONSON.